2:Métraux--31 E-5 (1930-1931) 1935, 1936 SF24 Uru SF24
Carangas—
Chipaya

/325/

The Religion

Preliminary Remarks

Aymara and Spanish influence. The Čipaya /Chipaya/ have probably been Catholic for a very long time. I do not know the date when they were converted but I presume it to have been a long time ago. It is possible that their conversion to Christianity took place at the time when a priest came to settle at Corque, perhaps at the beginning of the seventeenth century. The churches of the neighboring Aymara villages were doubtless already in existence in the eighteenth century and perhaps even in the seventeenth. The one that stands in the middle of the Čipaya clans can hardly be more than 50 years old. The Indians were incapable of giving me information on this subject, as was the curé of Huachacalla on whom the Čipaya depend. These Indians are totally ignorant of all religious doctrine, for only once a year, in June, do they receive a visit from their spiritual shepherd, who has nothing more pressing than to leave this desolate region and this wretched flock. The Čipaya nevertheless insist on celebrating their marriages or the birth of their children at the church; in each of these circumstances they undertake the trip to Huachacalla.

The religion of the Čipaya is essentially pagan as you will be convinced upon reading the following chapters. The relative isolation of this Uro tribe, the often superficial work of the first Spanish missionaries, the worthlessness and lack of zeal of the modern Bolivian clergy have contributed in different degrees to the preservation of the beliefs and practices of the pre-Columbian epoch in this lost village. So many causes must have favored the persistence of the past that it is difficult to explain to oneself /326/ the number of Christian elements which are mingled with the ancient rites. The whole way of life of this fossilized people would make one think

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291 Next to the skin the women wear a square shirt (almil'a), which is identical in form to the masculine shirt (ira), although narrower (Fig. 5, B /see p. 163/). It is wide enough to make the shoulder line fall on the arm. Blue sleeves are sewn to the shirt. This accessory is modern as is proved by the name mankasa (from the Spanish: manga, sleeve) by which the Indians call it.

The Čipaya women wrap their bodies in a large piece of cloth (urku) which they pass under the arms and the ends of which, lifted to the shoulders, are held together with a cactus spine or a silver pin (kits, pāz-kits). This tunic is held at the waist by a large belt invariably decorated with brown and black chevrons (Pl. III, C /see p. 212/). Most of the women sew the lower part of this garment from the waist down on the side so as to make a skirt. This [177] innovation, post-Columbian in origin, dates from the beginning of [177] the Conquest and was imposed by the ecclesiastical authorities to safeguard the decency of their flock.

The urku is made of material woven with great care, brown or black in color and ribbed. It is always adorned above and below with a beige strip with white stripes. A specimen at the Museum of Ethnography at the University of Tucumán measures 1.58 meters by 1.36 meters. Over this tunic is thrown a long brown or black mantle (tsalu) which falls down the back to the knees and which is pinned at the breast. This garment is still worn by all the women of [171] the Andean region (lliclla), but whereas the Aymara and Quichua [53] Indians like to make it with varied motifs and bright colors alternating, the Čipaya are satisfied to decorate it with a white strip crossed with fine dark stripes (Pl. I, A,B,C /see p. 210/). The mantle of the Čipaya women is, in addition, much longer than that of the other [171] Indian women of the altiplano. It is only on the banks of the Titicaca that I met some women whose lliclla were as long as in Chipaya. These Indian women no doubt came from some distant village in the interior.

[16th - 17th Centuries]

/35 cont./

175 (Juan Alfonso Carrizo, Cancionero popular de Jujuy /Book of Popular Songs of Jujuy/, p. XV. Tucuman, 1935.)

/36/ Calancha (Father Antonio de la)

In his Cronica moralizada /Moral Chronicle/ of the order of St. Augustine, Father de la Calancha speaks at length and in several passages of the Uru.

[162] [181] In the Province of Paria which the illustrious benefactor Lorenço de Aldana gave us...; the largest number of Indians who inhabit it are Uro Indians, the most ignorant people of Peru, obscene and dark-skinned /renegrida/ they eat raw meat, lived on Lakes, and only like marshy country. The chief [103] pueblos in this Province are Paria or Challacollo. /Translated from the Spanish./

(Volume I, p. 353.)

[162] [179] [181] This pueblo (of Challacollo) had 2,400 tax-paying Indians who were being catechized by our Order.... These are crude Uro Indians, without breeding, dark-skinned /renegrida/, without cleanliness, enemies of social intercourse, and not at all [206] prone to the cult of our faith; for subsistence and gain they fish in the lake of Paria...those who live on land /do so/ in [342] sepultures underground owing to the cold, and when they live on the lake, their houses are on platforms and cattails...the [137] Uro Indians are born, grow up, and live on this lake over the water on the cattails, which here are called totorales, and which are very thick, and with this kind of light rushes, here [291] they live with no clothes or coverings (and this in a very cold [197] land) than some mats of these cattails.... Their language is the most obscure, disjointed, and crude of all in Peru, entirely guttural, and it cannot be written without great confusion. [103] There is another pueblo that is called Capinota, and it is a [179?] Priory with a subsidiary church of Uro Indians called Charamoco where the teaching religious of Itapaya teaches since he is only one league away.... There is another pueblo four leagues

[17th Century]

/36 cont./ There is another pueblo four leagues east-west of Challacollo called Toledo, whose Indians are resplendent, skillful, courteous..., these Indians came from other Provinces and the Inca settled them there, to become masters of those Uros, but he could not (as neither could the religious) use soap to whiten an Ethiopians they are somewhat less crude, but they are still without breeding....

...How many times did our religious, at the peril of their lives (owing not to the depth of the water but to the thickness of the totora) go to save Indians of over 30 and 40 years of age who were unbaptized and who had never come to a town.... Their idolatries are to worship the sun and this lake.... They are inclined to steal...they are wolves because they will eat a raw sheep and they wear the nail of the right thumb so long and so sharp /37/ that they can tear it up without need of a knife....For years I heard it said in that Province, like a refrain: "From the Uro Indian, no man is safe...../Translated from the Spanish./

(Ibid., I. 650-651.)

In the second volume La Calancha mentions the Uros of Titicaca under the name of Ochozumas. These Indians were centered in the totora beds of the Desaguadero /"outlet"/ and on the small island of Simillake.

...They are lords of this totora bed, they have it all defiled, and they have made passageways, and hidden paths throughout, and they set deadly ambushes for those who, unaware of the hidden spot, dare to enter the totora bed, as we shall see later. These Ochozuma Indians, in the safety of this cover, have dared in former years to commit great misdeeds, robbing, laying waste neighboring pueblos and ranches, stealing livestock, clothing, and whatever else they could lay their hands on. These last few months their audacity has been great, they made forays openly and in the light of day, into the pueblo of Guaqui, seat of the corregidor of the Pacages, so that the region was terrified, and the royal road of these realms was unsafe..../Translated from the Spanish./

4:Vellard--12 D.E-4.5 (no date) 1959-1960 SF24 Uru SF24

[16th-19th Centuries]

/37 cont./

F75 .V61 V31 C48

Nearly all of this first book of Chapter XVII is devoted to the great rebellion of these Indians, led by mestizos or Spanish bandits, like their last chief, a certain... "Don Pedro Laine, a fierce and bold man, the son of the Auditor /Contador/ Anna, who is regarded by them as a great sorcerer.../cited in Spanish/."

(Crónica moralizada de la Orden de San Agustin en el Perú /Moral Chronicle of the Order of Saint Augustine in Peru/. Lima, 1659. Vol. II, Chap. XVII, First Book.)

F75 Diligencias e informaciones hechas para sacar de la isla del Choro y del Paraje de Villivilli en el Lago Poopo a los indios sus habitantes, considerados como infieles y perniciosos /Measures and inquiries carried out to remove from the island of Choro and the region of Villivilli in Lake Poopo their Indian inhabitants, regarded as being infidels and destructive./

[131] Report made by General Don Francisco García Picado, Corregidor and Lord Chief Justice of Oruro, at the request of the Duke de la Palata, Viceroy of Peru, on the existence of savage Indians on Paria Lake.

[199] Among the witnesses whose testimony was gathered by the commissioners /Commissaires/ we find..."the Teaching Father Fray Nicolas de Loayza, a religious of the Order of [255] Our Father Saint Augustine...of Chacacollo, the principal [149] pueblo of the district of the corregidor of the province /38/ of Paria, and of its native Indians called Uru, and of some outsiders who live in said pueblo and the neighboring areas under its authority...a person who has known them for 35 [199] years and has more than sufficient experience...teaching them the Christian doctrine in three languages: the general one, Aymara, and their own mother tongue, which they call Uru.../cited in Spanish/."

(Document partly published in the Revista del Instituto de Sociología Boliviana in Sucre, by Gunnar Mendoza L. under

4cVellard--14 D,E-4,5 (no date) 1959-1960 SF24 Uru SF24

[16th - 17th centuries]

/28 cont./

native livestock, and in addition they share in more maize and wheat than those of other parts, because of /29/ having on their left the province of Larecaja, abundant in both.... /Translated from the Spanish./

(Descripción colonial /Colonial Account/. Biblioteca Argentina. XIII-XIV. Buenos Aires. 1916. I. 227.)

Constituciones sinodales del Obispado del Cuzco, expedidas el 29 de Setiembre de 1591, por el Ilmo Sr. D. Fr. Gregorio de Montalvo /Synodical Rules of the Diocese of Cuzco, issued on 29 September 1951 by the Illustrious Don Fr. Gregorio de Montalvo/.

...Because in many pueblos of this our Diocese as a rule all Indian women, as most of them and some of the Indian men, do not understand the Quechua language, but rather Aymara or Puquina, and for this reason do not know the mysteries of our Faith, and do not confess their whole life, not even at the hour of death, in order to remedy this we order that all parish priests among the Indians, in accordance with the mandate of the third Council, should hear confessions in the language peculiar to their parish, /whether/ Quechua, Aymara, or Puquina, and because this is so different in each pueblo where said language is spoken, within a year of their being appointed to said parishes, they should prepare with the help of Indians who know Spanish /a dictum/ a short Confession and Catechism wherewith to confess and instruct these persons, which they must do under penalty of 20 pesos the first time and twice as much the second, being warned that they will even be deprived of their parishes, if they are negligent in this respect..../Translated from the Spanish./

Statement of the Bishop of Cuzco, D. Antonio de la Raya, charging the Jesuits on 12 March 1569 to give examinations to clergymen applying for Indian parishes:

4:Vellard--15 D.E-4.5 (no date) 1959-1960 SF24 Uru SF24

[16th - 17th Centuries]

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...Because in like manner it is necessary that the said Aymara and Puquina languages should be taught in this city, since they are spoken in many parts of this diocese and there are great deficiencies in the administration of the holy sacrameats because the priests do not know them..../Translated from the Spanish./

Constituciones Sinodales del Obispado de Arequipa hechas y ordenadas por el Ilmo. y Rvdo. Senor D. Pedro de Villagomez, Obispo de la Santa Iglesia de Arequipa, en el primero Synodo que se celébró en dicho Obispado que fue por el ano de 1638 /Synodical Rules of the Diocese of Arequipa, issued and ordained by the Illustrious and Reverend D. Pedro de Villagomez, Bishop of the Holy Church of Arequipa, in the first Synod held in said Diocese, which took place in the year 1638/.

/40/ ...The Catechism must be taught in the Puquina language. Heedful that in some parishes of the Diocese the Puquina language is spoken, therefore, in conformance with the disposition of the law and of the Provincial Council, and having made inquiries as to who is most familiar with this language, we entrust the translation and interpretation of the Catechism which the said Council ordered to be published in the said first two languages (Quechua and Aymara), to Dr. D. Alvaro Mogrovexo, curate of the curacy /doctrina/ of the Zarumos, and to Dr. Miguel de Arana, curate of the Habaya and Locumba curacy, so that they may translate it into the Puquina language..../Translated from the Spanish./

(Book I, f. 17, Chap. V.)

...in the Catechism of the Lima Council no prayers were included for the adoration of the Blessed Sacrament, and so that the Indians may learn them, they are ordered to be included here, in the two languages, and to be translated also into Puquina, that is to say, one for the elevation of the Host and one for that of the Chalice..../Translated from the Spanish./